A Faithful

NARRATIVE

OF THE

LIFE and DEATH

OF

That Holy and Laborious PREACHER

Mr. *JOHN MACHIN*,

Late of *Asbury* in the County of *Chester*.

Act. 7. 2.

With a Præfatory Epistle thereunto; Written by that Excellent Person Sir *Charles Wolseley* Baronet.

Published for the furtherance of Real Piety in Ministers and others.

LONDON,

Printed for *Nevill Simmons* at the three Crowns at *Holbourn Conduit*. 1671.

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A PREFACE TO THE READER.

PRactical Sanctity is the great End of Religion while we live here; he that attains fartheſt therein, will be found wiſeſt to himſelf, and moſt beneficial to others: 'Tis

much in Divinity, as 'tis in Philoſophy, where the Practice augments the Science above all bare Theories, and renders it moſt uſeful and intelligible to Mankind. When men confine Religion to Speculation, they turn Divinity *into* Metaphyſicks, *where they diſpute and divide without End: to reduce it to practice, is to purſue its proper tendency, and to make it (as indeed it is) the great Principle of Union and Peace. This enſuing Diſcourſe is not a little ſubſervient to that Higheſt End of Religion; being in its own Nature, an*

earneſt

earneſt perſwaſive to a ſerious Practice of Holineſs, by ſetting before us the Example of one ſingularly Eminent therein. The Lives of Holy Men teach us what ought to be done, and at once convince us that it may be done; they ſuperſede all thoſe lazy excuſes, men are too apt to make about the practicability of what God requires, and give us the moſt taking proſpect of the Eaſe and Excellency of all Chriſtian Duties in the Beauty of a Heavenly Converſation; 'Tis to Record a great inſtruction to the World, to Write the Life of a

good

good man, and he's a Publick Benefactor to Religion that Rescues such a Treasure from the common Consumption of Time, and Stores it up for Posterity. 'Twere pitty, that what will be ever rewarded in Heaven, should be soon forgot upon Earth; or that the best Subject of Story should silently Expire in Oblivion. We owe no small Additions both to Learning and Religion to such, who have Transcribed the Lives of Excellent Men, and thereby made them the Companions of every Age. No Humane Motive like Example, nor is

there

there any Attractive to worthy Actions, ſo great as ſuch Actions themſelves. 'Twas the Story of Alexanders *Life, that firſt inflam'd that Noble Genius of* Cæſar; *and 'twas the Example of ſome Primitive* Martyrs, *that firſt made the famous* Juſtin Martyr *a Chriſtian: St.* Paul *found how prevailing Example was, and therefore Preached the Goſpel from his own; thoſe things, ſays he to the* Philippians, which you have heard and ſeen in me, do. *God himſelf eminently commends to us this way of improving the World, by propoſing the*

beſt

best Patterns, since so considerable a part of the Bible, is a Sacred Regiſter of Holy Mens Lives, and one whole Book, that of the Acts of the Apoſtles, *seems chiefly designed, to conveigh to us the Hiſtory of St.* Pauls *Life after his Converſion.*

This following Collection may modeſtly expect a fair Reception from all hands: he muſt be a Reader very unkind to Religion and himſelf, that diſlikes the Revival of ſuch a Holy Mans Life; in which there is no real Offence given, either to the Jew, or to the Gentile, or to the Church

Church of God. Such a man as lived and dyed free from all corrupt and unsound Opinions; one who in the course of his Ministry, never sophisticated the Gospel with any fancifull Speculations; one wholly untainted with the least Faction or contempt of Authority; one that lived not in the impalement of any Party. In short, a man of a Catholick Spirit, who made Religion his Business, and Travelled with the Salvation of Mankind. A worthy Pattern both as a Minister and a Christian; in either capacity, the best Advice

vice I can give the Reader, is in the Words of our Saviour upon another occasion, Go and do thou likewise.

Ch. Wolseley.

The Life and Death of that Holy Man of God, *and Laborious Preacher, Mr.* John Machin *late of* Aſtbury.

MR. *John Machin*, was Son to *John Machin* of *Seabridge* near *Newcaſtle* in the *County* of *Stafford*. His Mother *Katharine* was of the *Vernons* of *Audley* in the ſame *County*. His Father was a *Yeoman* of good Eſtate, an antient Freeholder; that Eſtate of *Seabridge* having continued in the Name of the *Machins* from the 23 *Hen.*

8. (as *this precious Servant of God* hath himself computed out of his antient Deeds) and he finds himself the *seventh* Generation of the Name that have Inherited that estate. And what a pious improvement he makes of that *Observation*, we shall mention in its due place.

He was born at *Seabridge*, *October* 2. 1624. and baptized the same day at *Newcastle*.

He was the only Son of his said Parents, and therefore carefully brought up by them in his Youth at the best Schools that were near, especially with honest Mr. *Orme* at *Newcastle*, and that famous Mr. *John Ball* at *Whitmore*, who brought up several Youths in School-learning, together with his own Sons.

He was sometimes intended for the *Inns of Court*, but his Parents

rents tenderneſs of him, and unwillingneſs to part from him, is ſuppoſed to be the greateſt hindrance of that deſign. Whereupon being taken from School he was imployed in husbandry for ſome years, and other youthful recreations, as ſome well remember, and often did recount with admiration, when they ſaw him afterwards ſo highly ingaged in the exerciſe of the Law of God, day and night.

In particular he was addicted to cock-fights, which made him ſay thus (in ſome *Memorials* that he left off himſelf and family for the uſe of his ſonne) "Twenty "years did I live the Devils bond-"ſlave, which is time loſt, and not "*Living* in a good ſence, *Epheſ.* 2. 1, 2, 3. And hath often ſaid to ſome of his dear friends when they have been walking with

him in some of the wayes at *Seabridge*, *O with what an heartfull of vanity have I in dayes past gone this way*? And at other times, *This way have I followed sin where now I follow Christ*; *I am now un-going, and un-ravelling my sinful journeys*: *but I that have tried both, find these the better wayes.*

He was very prone to hearken to any motion of marriage made unto him, though not then closing with any; one at *Uttoxeter* he was neareſt to a concluſion with, who dyed in the mean time, which was some occaſion of his going to the *Univerſity*.

Upon the occaſion of the nameing of his firſt child *Samuel*, he ſaith thus, *I was the rather inclin'd to give him that name, becauſe it ſhould have been mine own by right, as my Father hath told me, eſpecially ſince I came from Cambridge*:

bridge: for said he, "I beg'd thee of "God in thy Mothers straits, and "promised thee to the Lord, as "*Hannah* did her Son *Samuel*; but "having quite forgotten my pro-"mise, or not thinking at all of the "way wherein God intended thee "for himself, I intended thee for "a Husbandman, until God fetch'd "thee from me into the way of the "Ministry, which was after some "improbabilities, and besides the "thoughts of all Friends. God "had another plough for thee to "follow, and another match to "make, than that which I and "my Friends had thoughts of.

His Father was induced by the advice of a Friend to let him goe to *Cambridge* for a quarter of an year, scarce intending him to be admitted, but to abide there for some short time for further breeding. And he gladly accepted the

Motion, and went thither in *December*, 1645. and finding some kinred and acquaintance there, he was admitted in *Jesus* Colledge.

The first year it pleased God to make a gracious change in him, of which, he saith himselfe, *The time of my conversion was in the twenty first year of my age (as I remember) the place was* Jesus *Colledge in* Cambridge. *The Texts that most overturned me were Ephes. 6. 12, 13, 14. and 1 Cor. 16. 22. the one by Dr.* Hill, *the other by a Stranger.* He often shew'd some of his acquaintance the seat in which he was first wrought upon, and told them how dearly he loved the sight of it, and that ever after he chose to sit in that seat rather than in any other, if it were possible to crowd into it. One evidence among many others of the eminent

eminent ſucceſs which God gave to the faithful plain preaching of that Holy man D. *Hill*, who went over that whole Epiſtle to the *Epheſians* in a Lecture every Lords-day in the morning at ſix of the clock, which he continued for ſeveral years. Learned D. *Arrowſmith* alſo about the ſame time preached over a ſuccinct body of Divinity in *Aphoriſmes* in St. *Johns* Colledge in the evening of the Lords-day (part whereof is ſince publiſhed) of which he hath often ſaid, that he found his heart ſo moulded to the truths deliver'd upon the hearing thereof, that it was greatly to his ſpiritual joy and ſatisfaction.

No ſooner did he find this change in his own heart, but his Friends at *Seabridge* found it in his letters, which ſpake the new frame of his ſoul, and were moſt

inſtant pathetical perſwaſions to his Father and Mother and Siſters, to look after their ſoules, and to minde the things of Eternity, which he ſeconded afterward with his holy and exemplary ſociety with them, ſo that he was an inſtrument to convert all his three Siſters early unto God, and to prevaile very hopefully with his Parents in like manner, as appeared afterwards.

He ſo followed his ſtudies in the *Univerſity*, that being of ripe years, very good natural parts, and religiouſly making conſcience of his time, he made good progreſs therein, and was not inferiour to any in the *Colledge* of his year, in Univerſity-learning when he left it. And though he made no *ſhew* of learning (as ſome did) in his preaching, yet he made good *Uſe* of it, and well under-

underſtood the neceſſity of it for his work.

About the time of his great Grandfathers death which was in *March* 1647. he was ſick of a dangerous ſpotted-feaver at *Cambridge* and that unto death, as himſelf and moſt about him concluded, which he thus mentions; *That it was in* Jeſus-Colledge *in a middle chamber next to the* Chappel *on the right hand*; *but* (ſaith he) *God having ſome work for me to do had mercy on me*, Phil. 2. 27. *ſaved me, and brought me back again to ſay*, Pſal. 56. 13. *for thou haſt delivered my ſoul from death; wilt thou not deliver my feet from falling, that I may walk before God in the land of the living?* And Pſal. 118. 17, 18. *I ſhall not dye but live: and declare the works of the Lord. The Lord hath chaſtned me ſore, but he hath not*

given me over unto death. In this ſickneſs the Lord dealt moſt powerfully with his ſoul, planting therein great and firme reſolutions of ſerving his God eminently upon Recovery, which by his grace he afterward faithfully performed. And hereupon he began a *Meeting of Scholars* for religious ends, which continued in the Colledge for ſeveral years after his departure, to the reſtrayning (at leaſt) of ſome, and the great ſpiritual advantage of many young Scholars there; which he managed with ſuch caution, as they might not eaſily become nurſeries of faction, or falſe doctrine, whatever the ignorance, or malice of ſenſeleſs frothy perſons did ſlanderouſly vent to the contrary. Take a further account of him, and of his uſefulneſs in the Colledge in theſe few clauſes of ſeveral

ral letters to him from ſome Worthy Members of that Society-----

"Dear Friend, I received your "loving Letter, which breathed "nothing but piety and good af-"fection. The next Companion to "him who is both *Fundator*, *So-"cius*, *& Præſes* of the Colledge "of Graces, and comforts of Be-"lievers, is he whom God hath "warmed with the ſame prin-"ciples to be inſtrumental for the "inlivening them in others---- I "bleſs God, the ſociety you were "the founder of in the Colledge, "do grow *numero* et *menſura*----. "And you have here my real "thanks, in that you have been "inſtrumental in ſetting religious "meetings on foot, wherein you "reap much of the anſwer of your "prayers, in that they carry it "ſo prudently yet, as I hear of

"no-

" nothing but what malice and
" guilt tax them withal---- In all
" my ſerious thoughts I ſee you
" repreſented to me, either as a
" *pattern* of ſtrict walking, or an
" *upbraiding* of my little ſervice-
" ableneſs, but alwayes a *bleſsing*
" and a *comfort* in this, that I
" have known you, and the man-
" ner of your life, and that I reap
" the benefit of your prayers and
" beſt affections, which is a trea-
" ſure I alwayes deſire to prize
" above all the Jewels in the
" world, *&c.* And from another
" eminent Perſon: My Dear and
" Precious Friend, I received
" yours--- your lines ſweetly re-
" freſh me. O that I could hear
" oftner from you. It glads my
" ſoul to ſee your conſtancy. O
" that your example might be a
" motive and incentive to me, to
" be more ſteady ſettled and fixt
" upon

"upon God, in the way of God, "&c. These are but a taſt of many letters from *Cambridge*, wherein ſeveral do bleſs the Lord that ever they ſaw his face.

But his Activity in Gods ſervice was not a little diſturbed by the malice of Satan, who frequently after his recovery from ſickneſs, annoyed and tormented him dreadfully in his *Dreames* (which greatly confirmed him in his chriſtian zeale) ſo that he hath often immediately upon waking run in his waſtcoat into his Study, and betaken himſelf to his earneſt prayers againſt that miſcheivous Fiend.

He Commenced *Batchelor in Arts*, *Anno* 1649. and after his Commencement came into the Countrey; and ſpent part of the year among his Friends, and in viſiting ſome neighbouring Congre-

gregations, that were deſtitute, with his pains.

He was Ordeined *Miniſter* at *Whitchurch*, *Feb.* 20. 1649. In which ſervice he ingaged before hand all the prayers he was able to muſter up, not only of friends near at hand, but ſome ſcores of miles diſtant for a bleſſing upon that Ordinance; and when we conſider how pathetically he ingaged them, (thus in one Epiſtle, *Upon the 20th of February, Pray and prevaile for us*,) what a conjunction of prayers there was in ſeveral places on that day, and the rich crop and harveſt reaped afterwards; we think it worthy the reflection of thoſe *Miniſters*, who never wonne a ſoule to Chriſt, from what principle, in what manner, and for what ends, they firſt ingaged in this ſacred Function.

Though

Though he was not at preſent diſpoeſd to ſettle at any place, yet he was loath to go about his work without Ordination; and that which induced him to continue unfixed for a ſpace, was his large deſire after ſoules, not only of his friends and kindred, but of all his neighbours, as far as he could ſee, or know, or goe; he even travelled in birth for ſuch as had not ſeen his face, *that Chriſt might be formed in them.* And the largeneſs of his heart herein, was frequently expreſſed in his moſt earneſt prayers unto God, for the inlarging of his Kingdome, in Families, Towns, and Counties; which he would name with the greateſt affection both in his prayers and letters, crying out, O that whole *Staffordſhire* and *Cheſhire* might be ſaved!

And by this time he had acquaintance

quaintance and intimacy with all that were eminent for Piety in all the parts adjacent, and greatly did he ſtirre up the grace of God in them. And he was extraordinarily qualified and prepared by the Lord for this work, in an eſpecial juncture of time, the heat of controverſies mannaged by Sword Pen and Pulpit, having ſadly prevailed to the juſtling out the lively ſenſe of the main things wherein all were agreed. And divers Miniſters were ſo taken off theſe great matters by other work which the Enemy had found them, (the tares he had ſown in the field) that to preach of *Death* and *Judgement*, of *Chriſt* & *Converſion*, were almoſt new things to many people. And this good man was ſingularly fitted to retrieve the Great work back again into the hearts and

and hands of his *Brethren*; having never intermedled with the controverſies either in *Church* or *State*, but ſetting out with all his might upon the main things, and driving on the work of converſion where-ever he came.

And his ſucceſs was great: In his Fathers houſe at *Seabridge* the Lord made him eminently inſtrumental for his three Siſters converſion: His Parents greatly favoured the wayes of God, much furthered him in his work, and were cheerful entertainers of well-diſpoſed people upon ſolemn occaſions. And there was ſuch an habituated courſe of gracious converſe ſet up in the family, by his ſtaying there the *firſt* year, that an eminent *Miniſter* at his firſt coming thither, and beholding their order, zeal, and forwardneſs in *Chriſt*, could not

not forbear, inſiſting the next day on thoſe words of *Moſes*, *Numb.* 11. 29. *Envieſt thou for my ſake?* being the reſult of that dealing he was forc'd to, with his own heart upon that occaſion. And this Ointment on *Aarons* head ran down to the skirts of his Cloathing, for he was a precious ſavour to the very poor ſervants of the houſe, with whom he was unweariedly importunate to be holy, and prevailed much. A notable pledge of the future ſucceſs of his *Miniſtry* upon others.

In reference hereunto, he takes occaſion himſelſe to ſay thus of his Father; *My Father* John Machin *did more for our family than his progenitors, building both Houſe and Barns from the ground,* &c. *But moſt of all he may be remembred, for bringing up me his*

Son

Son to, and at the University, *who was (through Grace) inſtrumental to bring the Goſpel in its power into our Family, which was more glory to the ſame, than if the materials of the houſe had been all turned into pure Gold, where-of let thoſe* Scriptures (upon the Chimney-ſtone in the Parlour) *be witneſs, when it may be ſaid, bleſſed be he, and they, who brought His Name hither to record it. To God aolne be the whole Glory.*

Gen. 28. 15--- 22.
2 *Chron.* 6. 7:-- 42.
2 *Sam.* 7. 18- - 25.
1 *Chron.* 29. 10-- 20.
Pſal. 116. 1. 12-- 19.
Pſal. 118. 17.
Gen. 32. 10.
Jer. 30. 21.
Ezek. 48. 35.
1 *Sam.* 7. 12.
Exod. 17. 14, 15, & 20. 24.
1 *Cor.* 15. 34.
1 *Chron.* 28. 9.

His uſual way after preaching was to repeat, and to aſſemble together as many as he could to the place where he lodged, and there to ſpend as much time as he was able,

able, in preſſing things further upon them, and in holy and pertinent diſcourſe, with unſpeakable heat and vigour; which made one of his Kinred ſay, that he liked his Couſen *Machin* well, but that he made his houſe a *Chapel* when he came to him.

And during this time he was unfixed, as he expreſſeth himſelf in a *Letter* to a Friend of his in *Cambridge*; *I am yet placeleſs, Charities ſervant, deſired to many places, but in part reſolved to fix at* Ashburne, *for every other Sabbath, reſerving the other for the ſervice of Neceſsity and Charity which may be found in theſe parts.*

And accordingly he did, as himſelf records. *At the beginning of* An. 1650. *I was called to* Ashburne *in* Derbyſhire, *where God was with me two years, and though my labours were not in that*

Towne

Towne ſo ſucceſsful as I deſired, yet I had Gods preſence much comforting my ſoule, and the ſoules of many Chriſtian friends thereabout.

About this time he was with a *Quaker* on his death-bed, preſently after the firſt ſpringing of that *Sect* in *Staffordſhire*, and the more earneſtly he prayed with the ſick perſon, the more raging he was; which was an argument to him, as alſo to ſeveral of the company then preſent, that *Quakeriſme* was a degree of *Poſſeſſion*.

Whiſt he was at *Aſhburne*, he was a laborious preacher, and very uſeful, and his ſpare dayes he laid out to the utmoſt advantage of the Goſpel, by forecaſting heavenly work in the *Morelands* and darke corners of *Staffordſhire*, where the power of the Goſpel had ſcarce ever come before: ſo that he might truly

ſay,

ſay, that he gloried not in another mans line, he ſowed where few had effectually ſowed before, nor then, ſave by his procurement. There was no man like-minded in the parts he lived in, that did ſo naturally care for the ſtate of ſoules, for indeed he ſought not *his own*, but the *things of Jeſus Chriſt*. He would prevaile with his Brethren, that were intimate with him, and knew the ſincerity of his heart, and deſign herein, to meet him in thoſe parts, and to preach at ſeveral places neer together, ſometimes *three* or *four* dayes together. And the people were ordinarily ſo far made willing, that they would flock (to his great joy) from place to place after the means of Grace; and he had the comfortable teſtimony of Gods approving his wrok, in the good that many ſoules received thereby. Take

Take a taſte of his heavenly ſpirit in a *Letter* of his ſent to a *Miniſters* wife, that thought her husband long from her, then with him in the Lords Worke---*July* 9. 1652.

"*Dear Friend*, I do heartily "bleſs our God for what he hath "done for you, and eſpecially for "your ſoule; I pray believe, you "heard theſe following words as "coming out of the mouth that "firſt ſpake them, *Pſal.* 27. 14. "*And* ſay in faith, as you may in "his own language, *Pſal.* 138. "8. It is to me a great ſign of "what the Lord hath done "for you, that you are ſo willing "to part with your (I know) "dear Husband for the Lords "ſake, and his works ſake, but "*He* is, and *It* is worthy. Think "ſtill it is to the Lord, and "ſhould a Husband be between

"a

"a gracious heart and Chriſt
"our Lord? God forbid we
"ſhould think ſo, who have had
"already in hand for every ſtep
"word and thought for him, from
"him more weight and worth,
"than a wedge of *Ophirs* Gold,
"beſides thoſe thouſands of years
"in glory that are yet in rever
"ſion--- and wherein I cannot
"thank you or him, my Lord ſhall,
"my Lord ſhall, my Lord ſhall;
"elſe his word failes and Ile com-
"plain, *Heb.* 6. 18. 2 *Chron.*
"25. 9.

After two years ſpent at *Aſhburne* he ſayes, he ſaw nothing to contradict his reſolutions to part from them, and that the Lord cut out work for him elſewherere, judging his reaſons ſufficient for removal, he proceeds--- *I was called thence to* Atherſton *in* Warwickſhhire, *where I ſpent one year*

in

in a Lecturers *place, and the Lord did abundantly crown my poor pains on a ſudden with converſion-work, which made me ſay,* Cant. 6. 12. *Or ever I was aware, my ſoule made me like the* Chariots *of* Amminadib. *But I ſaw not the Lords mind and will to continue me there, in which I ſaw the Lords hand, and for the time was content, for I wanted nothing, having a* Sea-bridge-home *for ſupply: And I had my hearts deſire in opportunities to extend my labours to* Staffordſhire, *and otherwiſe ſome Lords-dayes, and many week-dayes, no one gainſaying; which I ſaw was for the deſtruction of the Devils work, and an aking-tooth he carried againſt me, but two things ſtay'd my thoughts in my travels from place to place, and houſe to houſe: My* Saviours *leading the way,* Acts 10. 38. *And*

this; The more the Devil hates me, the more my God loves me.

This year was his time to have Commenced *Mr. in Arts*, which he inclined to doe, chiefly to give testimony of his respect to *Learning*, and the *Schools* thereof, in a time when too many were bent against them; but his Estate being enough to make him a *Compounder*, whereby some extraordinary charges would be expected from him more than he could well spare, he sate down with this consideration, that he thought he might lay out that money more to the *Honour of the Gospel*, than to part with it for the *Honour of a Degree*, though the single charge he could willingly have born upon the other account.

His removal thence to *Astbury* he thus records himself: "I was order-

"ordered and called to *Astbury*
"in *Cheshire* about *Novem.* 17.
"1652. but expreſt not my full
"conſent until the Spring fol-
"lowing-- Then I left *Atherſton.*
About this time his Father dyed,
of which he ſaith thus, "He dyed
"on *March* 12. 1652. being the
"Sabbath day about ten of the
"clock at night, about the 55*th*
"year of his Age, with theſe
"words in his mouth, *Pſal.* 39. 5.
"Behold thou haſt made my days
"as an hand breadth, and mine
"age is as nothing before thee;
"Verily every man at his beſt
"ſtate is altogether vanity. And
ſaid to his Mother and Siſters
ſtanding by & weeping; "why
"do you ſo? you have a God that
"will be better than ten thou-
"ſand Husbands and Fathers.

He wiſely obſerved, when
ſuch an unthought of loſs befel

him, how he was imployed at that instant, saying. *At the time he dyed I was at prayer, and that with the most remarkable impressions that I ever had, both in pleading for mercy for him, and on a sudden submitted to the Lords determination.* Many observable warnings he had from the Lord of this Event, before it came to pass; His serious and solemn exposition and application of *Job* 21. 23, 24. in the Family, before any sickness appeared, *March* 9. 2. His earnestness to know his Fathers Soul-estate, before they parted the next morning, and also to thank his love and care in his behalfe, and to understand his mind and will concerning himself and outward estate, while he yet continued in perfect health. 3. The day following (having occasion to send home) he

he recommended by the meſſenger that Scripture, *Iſa.* 38. 1, 2, 3. to his Father. Theſe with ſeveral other notable paſſages, and pious improvements he made hereof, gave him hope that this ſad providence was in love to him, and in mercy to his Father, whom he could not reach to ſee in the land of the living.

Not long after he removed to *Aſhbury*, and changed his condition, whereof he ſaith thus himſelf, "The good hand of my "everliving Father ſo diſpoſing, "I had ſome Chriſtian acquain-"tance in *Darbyſhire*, eſpecially "I obſerved one forward in the "Profeſſion at *Mickleover* neer "*Darby*, who might be to me as "*Rebecca* to *Iſaac*, by name *Jane* "*Butler* (Daughter to *John* "*Butler*) on whom my thoughts "much ſetled, with ſubmiſſion

"to my heavenly Fathers will,
"and she became my Wife *Sept.*
"29. 1653. at *Uttoxeter*, whom
"God gave to me, and with her
"what I expected in an humble
"and gracious woman, *Prov.* 31.
"11, 12. & 29. 30, 31. her price
"was above Rubies, her Porti-
"on of outward Estate very con-
"siderable.

His managing that affaire was in such an holy and heavenly manner, that all their meetings on that account were improved to the utmost advantage of both their soules, and their very marriage fixt on one of his *Lecture-dayes*, where two of his *Brethren* preached and joyn'd in the Solemnization thereof; and after two dayes stay with his Wife, went a long journey to the work of the Lord for many dayes following; whereby he made it evident

vident, how much the greateſt worldly comforts were made ſubordinate to the joy of the Lord, and were ſo far from hindring, that they rather inlarged and fitted him up in the wayes of God.

His firſt contrivance of a *Lecture* was ſome moneths before his Fathers death, and no ſooner was the Eſtate his own, but he reſolves a ſhare of it for God, and will not ſerve the Lord with that which coſts him nothing. Take his intentions in his own words, out of his own papers thus. "I in-"tend a monethly *Lecture* to be "preached at theſe following "towns of greateſt concourſe, "*viz. Newcaſtle, Leeke, Uttoxe-*"*ter, Lichfield, Tamworth, wal-*"*ſall, Wolverhampton, Penkridge,* "*Stafford, Eccleſhall, Stone,* "*Muckleſton* in the County "of *Stafford* the laſt *Friday* in

"each month, allowing (of the "Lords fulneſs in my hands) "*thirteen ſhillings* and *four pence* "to the Miniſters that preach "to convert ſoules, and one *Shil-* "*ling* to be given to twelve of "the pooreſt people in the "Church. In all *Eight pounds and* "*twelve ſhillings* in the year. This "was the reſolution of an heart "ingaged to him, one that would "honour the Lord with his Sub- "ſtance, &c is *J. M. July* 31. 1652. "And preſently after his Fathers Burial, he wrote this follow- ing *Paper* about this thing. "I "believed the Lord could give "more dayes, but yet do will, "that 8*l.* 12*s.* *per Annum*, be "for ever ſet apart for the Gof- "pel, of my own eſtate, that "immortal ſouls may be won, "and Gods portion in the world "increaſed. To be diſpoſed as

"above-

"aboveſaid, or as my Brethren "Mr. *N.* and Mr. S. my deareſt fellowlabourers ſhall judge "and find moſt abundantly, "and effectually to accompliſh "Chriſts ends and mine, ſaying *Rom.* 10. 1. my hearts "deſire and prayer to God for "*Iſrael* is, that they might be "ſaved.

This *Lecture* he ſet on foot this Summer. The firſt day was at *Newcaſtle*, *Aug.* 4. 1653. where his two foreſaid friends did preach, as alſo the third courſe which was at *Uttoxeter* *Sept.* 29. following, being the day of his marriage. And this buſineſs was ſo much in his heart and purpoſe, that when ſome ſcruple was made about it in the ſettlement of his Land at marriage, he hath theſe words in a Letter-- "Whether I change my

"condition or not, I have cauſe "and call to reſpect my promiſe "to the Lord and his Goſpel, in "the thing I intended; which I "think will now be preferred be-"fore the change of my condition.

And that you may diſcerne the undiſſembled holineſs of his heart, and bent of ſoule alſo to this good work, we ſhall tranſcribe ſome paſſages of the Will he made *Nov.* 16. 1653. not two moneths after his marriage-- "I commit my ſoule to God, *my* "*God* and *my Saviour*, that created "and redeemed it, even into "the boſome of the Father of "Spirits; my body to my Father "Corruption, and to the Worms "my Mother and Siſter, *Job* "17. 14. In hopes he will make "good to me (who with them "ſome time have endeavoured "to ſerve him) his promiſe of

Eter-

" Eternal Life, *Rom.* 2. 7. As for
" my dear beloved Wife, I freely
" return (and I pray it may be
" with advantage) to him that
" hath lent her, to whom I leave,
" *Joh.* 17. 24. *Revel.* 21. laſt,
" *Jude* 24. *Pſal.* 84. 10, 11. hope-
" ing that I leave them heirs toge-
" ther with me, or rather with
" Jeſus Chriſt, of a Kingdome
" that cannot be removed. If the
" Lord ſhould graciouſly give me
" Iſſue, (I pray it may be of his
" Heritage, and prepared for a
" Room in Heaven!) to it I
" would leave, 1 *Chron.* 28. 9.
" and I pray God ſee it executed
" according to my will. And it
" is my will concerning my Heir,
" (if the Lord give one) that he
" may be a *Samuel* lent to the
" Lord and his Service in the
" Miniſtry; for I can ſay, he is
" an *asking of the Lord*, as was

" *Samuell*

"*Samuel.* And that he may "have my inheritance, perform- "ing his Fathers and my will "concerning my Lecture. As for "my Perfonal *Substance, &c.* "ending thus --- Praying who- "ever rules here, may keep open "house for God and his, and all "I leave may be his, to whom I "would in faith say, *Psal.* 31, 5. "hereunto subscribing with my "heart and hand, *J. M.*

And in a Schedule dated herewith as followeth. *Some particulars concerning the thing that hath long been in my heart to do for God, written as my last will, as an occasion of some standing Service, when I am not.*

"*Motives.* Gods Glory, Christs "Kingdomes increase, and poor "Souls Salvation, an expression "of my thankfulness for what he "hath done for our family, and

"for

'for me the leaſt and laſt of it. 'And the rather, becauſe I am 'here in my own apprehenſion 'ſo little ſerviceable in ſpeaking, 'doing, and ſuffering for him, 'and nothing at all advantageous 'in writing, as others have been, 'and I could have deſired. Thoſe 'Motives, together with that 'bleſſed experience I have had of 'its advantage already through 'Gods ſealing work with it, 'makes me to think my ſelf fa-'voured the more of God, if I 'may do this for him; and I 'doubt not but he can and will, if 'need be, give me and mine much 'more than this, as is ſaid, 2 *Chro.* '52.9. and if I could ſay as *David*, '1 *Chron.* 29. 23. I would think 'it little betwixt him and me, 'who hath ſaid, That whoſoever 'ſhall give you a cup of cold wa-'ter to drink in my name, becauſe

'ye

'ye belong to Christ, verily I say 'unto you, he shall not lose his 'reward; and my Prayer is, that 'those that come after me (whose 'it might have been) think it's 'better bestowed, than the rest.

'The *Thing*. A double *Lecture*, '*viz.* of two Sermons once a 'month, chiefly intending Souls 'Conversion.

'The *Ministers*. The most Or-'thodox able and powerful that 'can be procured for love to *Jesus* '*Christ* and his Service, or the 'will of the dead; chosen by my 'Trustees successively.

'The *Trustees*. Four Mini-'sters, and four Lay-men. The 'Ministers I leave in trust, and 'question not their faithfulness 'herein for Christ sake, are my 'deerest fellow-labourers in our 'Lords work, Mr. *N.* Mr. *S.* 'Mr. *B.* and Mr. *J.* with whom

'I

'I only leave for their direction 'and incouragement, 1 *Cor.* 15. '58. *Mat.* 28. 20. The Laymen 'whom I put in joynt truſt are 'Mr. *B.* Mr. *M.* Mr. *B.* and plain-'hearted *T. H.* all whoſe faces I 'hope to ſee in Heaven; with 'them I leave for their refreſh-'ment when taking ſome ſteps 'about it, *Mat.* 25. 39, 40. --- for 'Eternity is the place I would be 'for, to which when gone, I am 'but a little before, and you a lit-'tle behind.

This Lecture he kept up by his conſtant coſt and care, from *Aug.* 4. 1653. monthly, until *Jan.* 2. 1659. whereof he kept an exact account in a Catalogue, wherein he took notice of the day of the month, the place, the perſons that Preached, and their Texts, ſome hints of the Congregation both number and ſeriouſne[illegible]

continued it, until the times would neither incourage nor bear it, and thereupon it not only fell, but also (wanting publick liberty for such an Exercise according to the purpose of his heart) he suspended his intentions, and disposed this Land otherwise.

It seems to be like the pious intention of *David*, upon the most holy and affectionate motives, 2 *Sam.* 7. 2. (and such, as we read *not* that *Solomon* had, that after did it) to build an house to the Lord. But the Lord accepted his desire, blessed him for his pious design, but would have his Son do it. So God may revive this design on the hearts of his Son or Successors, who finding the blessing of their Fathers Prayers, Piety, and Promises descending upon them, may arise

to

to build and finiſh what he began.

We find him now ſetled at *Aſtbury*, whether he came to keep houſe in *May* 1654. where he ſaith himſelf, *---I was entertained without exception or interruption. And though for ſome years we met with troubles, yet did the Lord ſtand betwixt me and all my trouble, ſo that many times I was as a man wholly free, and was made amends for all my* Sufferings *of that nature, by the Lords preſence, ſweet and powerful in his Ordinances, eſpecially in that of the Lords Supper, there ſet on foot in* March 1654. *and continued without interruption monthly, or once in ſix weeks till Anno* 1660.

And the Lord did mightily ſtrengthen his hands and incourage his heart in this ordinance, and great care he took in prepa-

ra-

ration for it, ſpending the Friday before the *Sacrament* in publick prayers and preaching Gods Word, and the day after the *Sacrament* in thankſgiving at his own or ſome other neighbour-family, eſpecially where there fell out in any Communicants family any occaſion of ſpecial thanksgiving, as recovery from ſickneſs or the like.

A faithful account he hath taken and left hereof, noting the Text preached upon, by himſelf or his Brethren on thoſe dayes, and according to his obſervation giving a general character of Gods dealing with them in his Ordinance in ſuch words as theſe: *The* Lords *ſupper was* Sep. 21. 1656. *a day of breaking bread indeed, for Chriſt was broken to the breaking of ſome hearts, that thought they could never be*

bro-

broken.-- The Thanksgiving was at-- whereby many it was ſaid, Pſal. 103. 1 Sam. 7. 20. Again, *Sep.* 1660. His laſt *Sacrament* there thus-- *A good and great day as formerly, the Lords preſence and Communion with his Blood made it ſo. And as much cauſe of thanksgiving for all the Ordinances that day: eſpecially I,* &c.

By Mr. *Ms.* coming to *Aſtbury*, he had only opportunity of preaching there each other Lords day, and had liberty on the other for his *Charity-ſervice*, which he heartily rejoyced in, and was ready freely to help any of his Brethren, ſo that he was ſeldome a day at eaſe. And now he had opportunity to be acquainted with the Miniſters and Congregations in *Cheſhire*, where the Lord bleſſed his indeavours to many ſoules.

For

For his labours here were much inlarged by the many *Fast-dayes* which he kept upon occasions offered, unto which he was very ready, and would gather up such special things as any in or out of his family desired to be recommended unto God in prayer on such days, and at other times, and press them to particularize some special thing, lest they should come unto God on a sleeveless errand; which things he would frequently write down in a paper for that purpose, that those who were imployed might read it, and so be inabled pertinently to pray for one another. And he did much desire to make these dayes, and indeed all Ordinances very serious, and to rescue them from that formality that ordinarily accompanies them, being little content with the work done,

unless

unleſs he found ſomething done thereby upon his own and others hearts. Great benefit and comfort he knew was to be had in theſe ordinances, and he would not reſt contentedly without it; but diligently obſerved the ſucceſs of them, and upon Gods withdrawing from him, made it his buſineſs to ſeek his God untill he found him again, and the *Cauſe* alſo of his withdrawing.

The ſtrength of affection which he had in Gods worſhip was diſcernable to all that joyned with him, ſo that he ſeem'd *Deum toto ictu animæ tetigiſſe*, and particularly in *ſinging of Pſalms*, which he did with ſuch an apparent intention of mind and heart as is not ordinary, and divers yet living ſhal never forget with what faith and fervency he would pronounce *Amen, Amen*, at the end of a prayer. And

And after holy duties his heart was (commonly) greatly lifted up in the wayes of the Lord, and though he far'd never so well in it, yet he had not done with an Ordinance when it was over, but had the *heart* unto, and the *art* of improving an inlarged heart, and would then with a Dexterity and Sincerity of his own put on to holy discourse; as not only publickly urging things *pro forma*, but would follow it after with all his might, as if (being the Lords Embassador) he waited for an answer to him that had sent him.

A most unwearied man he was in Religious Duties, and was never observed to give out, though sometimes on special occasions they continued all night therein. After one of these dayes of special Communion with God, he retired

tired with two or three beloved friends in private, and there moved each of them to name some *one thing* they would chiefly desire of the Lord, and so each of them pray'd over all those particulars that were cast in. And the impressions and affections raised in their hearts by this occasion, will not easily be forgotten by such as yet survive.

And for the increase of Knowledge and Holiness, he held up a *Conference* to his own and peoples great benefit, and that no time might be lost, nor any ones Mite neglected, he would take the answers of those that were absent at the stated times, when he occasionally and opportunely met them, and sometimes before the whole Assembly were gathered together at dayes of Prayer; so that he was alwayes doing and de-

designing the best advantage of the peoples Souls upon all occasions.

Whilst he was Minister at *Astbury*, it pleased the Lord to give him four of the five Children which the Lord made him Father of; concerning whose births he thus spakes in the faithful *Memorials* which he left. "The "first Will I made was suddenly "after Marriage [*he means the "first formed Sealed Will*] and in "it spoke of a Son *Samuel*, as "if I had seen him by faith, "though he was not then in "being; and it was a full quarter "of a year before we had sensible "hopes of a Child, which was "given us about *March* 9. 1653. "at which time the Orchard "was planting. In *May* follow- "ing we came to set up house- "keeping at *Astbury*, where God

"gave

"gave us the birth of our asking
"of God, 1 *Sam.* 1. 20. *Samuel*
"born, *Nov.* 13. about eleven of
"Clock at night, Baptized the
"Sabbath day following; chiefly
"called *Samuel*, because asked of
"God by Father, Mother, by
"both, and many Christian
"friends there and elsewhere,
"with great ends propounded at
"such times of Prayer, *viz.* that
"he might be one to bear Gods
"Name here in his Church on
"Earth, and one to take up a
"Room prepared for him in glo-
"ry. The Lord be Surety for
"thee my Son! The Lord for-
"bid thou shouldst come short
"of these ends, prayed thy Fa-
"ther. Thus did he set upon
his head the Remembrance of the
Mercy of God in his Birth, as the
Servants of God of old did make
the very names of their Children,

the means of remembring Gods signal mercies to them, and so constant occasions and provocations to Gods praise, which this gracious Man abounded in. Again---*In the first year of his life, he was by sickness twice under the sentence of death; but Prayer that obtained him, kept him.*

Another great *Deliverance* to this Child he recorded, which if it affect his heart when he is able to consider it, as it did his Fathers (who would make large Narratives thereof, and beg the serious praises of his friends for it with extraordinary affections) it will be of no small advantage to his Soul to indear him to the God of his life. Thus he records it--- "*Memorandum*, That *July* "10. 1656. the Lord prevented "the death of my Son *Samuel*, "which in all probability might "have

"have been with my own hand,
"bowling a ſtone with all my
"might towards the Child, whe-
"ther I ſaw him before it went
"out of my hands or no, I know
"not; but its motion was direct-
"ly towards his face, coming up
"the ſteps in the Garden-walk,
"and the viſible means of pre-
"vention in Gods hand, was
"another ſtone that turn'd it out
"of the Path-way within a few
"ſteps of him. This was an
"awakening Providence to me
"and my Wife that day, and
"ſent us to our God on our
"knees, partly for Humiliation,
"partly for Gratulation. And
this ſtone he kept in his Study,
and (without Superſtition)
made it his remembrancer to con-
tinue his thankfulneſs to God for
this great Deliverance. And O
that Parents would in this ſort

transmit to their Children an account of Gods dealings with them, when they knew him not! what obligations would it lay upon them to love and serve the Lord, when grown to age and understanding? That the Generation to come might know them, even the Children that should be born, who should arise and declare them to their Children, *That they might set their hope in God, and not forget the works of God, but keep his Commandements*, Psal. 78. 6, 7.

Of his *second* Child he thus saith. *My Daughter* Lydia (*so called for that good womans sake*, Acts 16. 14.) *was born at* Astbury, March 29. 1656. *and there baptized*, Apr. 6. &c.

My second Son John *was born* Sept. 1. 1658. *about six in the morning, at which time Mr.* R. M.

(4

(*a dear Brother and Fellow-labourer*) *and* I *might be at Prayer for my wife, as I understood at my return. And he was no less a Son of Prayers. The Lord make him a Son of his blessings, taking him with the rest into that Everlasting Covenant*, Jerem. 32. 40. John *was baptized at* Astbury, Sept. 12. *when I gave him this name* John, *and prayed, The Lord be gracious to him.*

Our second Daughter Sarah *was born* Octob. 8. 1660. *and I baptized her at* Astbury, Octob. 23. *by the token of that word then and there*, Joh. 3. 5. &c.

When this Winter was past, this Holy man removed to *Whitley, May* 17. 1661. of whose success there, he himself gives this account. --- "After some time I "found that God was with me in "*Ordinances*, to make Conversion

"work; and in *Providences* to "prevent evils, and to reach "good things to us. Let it be "remembred to his praise, that "*Octob.* 23. 1661. my Son *John* "was within a step of drowning, "and Providence ordered me "within sight at that time, "though I had been from home "the fortnight before. And not "an hour after, my Daughter "*Sarah* was almost choaked with "a thread, to our great affright-"ment; but we saw the Lords "hand very notable in her pre-"servation, as we had done the "Spring before from sickness in "answer to Prayers, *Psal.* 103. 4.

Another merciful preservation of his Son *John* he subjoyns in these words: *Memorandum, That our Son* John *had a notable escape and preservation from drowning, as he and his Brother were coming from*

from School, Jun. 18. 1664. *but blessed be God, who is present, when parents are absent.*

Here he continued labouring in the Lords Vineyard unto *Aug.* 24. 1662. at which time he took his Civil Death with many of his Brethren, being unsatisfied to Conform as the Act of Uniformity then required. But no man took his Death with less reflection upon Superiours, or more grief for that affliction. But yet there he continued, labouring for the peoples advantage with all his strength, and was a singular blessing to the Neighbourhood round about, having his heart unceassantly bent towards the good of Souls. And the Neighbouring Gentry, though of a different Perswasion, yet offered him not the least molestation in his honest indeavours, as

being convinced of the Innocence and Peaceableneſs of his Spirit, and uprightneſs of his ends therein.

After this his youngeſt Child was born, which he thus records; *My Daughter* Eſther *was born*, Jan. 28. 1663. *and baptized at* Whitley, Jan. 31. *and called* Eſther, *becauſe hidden. Hidden, as to Conception until time of life; and hid, as to the time of Travel. It was then prayed, Lord give her the hid treaſure of his fear,* Iſa. 33. 6. *and make her a hid treaſure to his houſe and ours alſo!*

And having thus made uſe of theſe his *Memorials*, we ſhall add what himſelf ſaid of the writing of them in theſe words; "The occaſion of making and "writing this Book, was a "thought I had, what was be-"come of all my Fore-fathers,

"and

"and what price I ſhould ſet up-
"on one of their Manuſcripts
"concerning the State of our Fa-
"mily, Nation or Church of
"God in it 500 years ſince.
"Whereupon I reſolved this
"Work for my Sons ſake, and
"Poſterities imitation; when it
"may be ſaid of us in this Gene-
"ration, as of *Iſrael* once, in that
"*Exod.* 1. 6. *And* Joſeph *dyed*
"*and all his Brethren, and all*
"*that Generation.* I *John Ma-*
"*chin*, called by him who ſepa-
"rated me from the Womb,
"(*Gal.* 1. 15.) to the hope of
"having my name in the Book of
"Life, and likewiſe to be an
"Embaſſador of my Lord Chriſt
"Jeſus, was in my great Maſters
"work at *Aſtbury* in *Cheſhire*,
"*Anno* 1655. when I firſt ſet
"Pen hereunto. And ſo he con-
tinued it, obſerving things re-

markable towards him and his Family to the laſt year of his life, which we have made uſe of in divers places of this *Narrative.*

And now having brought him within the view of his *Fathers* houſe, before we give an account of the laſt part, wherein he took poſſeſſion of his expected Crown, we ſhall give you his juſt Character. 1. In his *Perſonal*, 2. his *Relative* Capacity.

1. In himſelf; 1, he was of an excellent Spirit, in the ſenſe of *Pro.* 17. 27. as diſpaſſionate as moſt we ever knew. One that lived with him for ſome time, ſayes truly of him, That he knew not that ever he ſaw him tranſported with paſſion; but angry he would be at Sin, yet ſtill exactly after his Lord and Maſters paſſion, being grieved for the hardneſs of their hearts, *Mark* 3. 5.

yet

yet his Reproofs were alwayes ſo moderated with Love and Compaſſion, that the Offendor could not but ſee, that he intended them for his good.

2. He had good natural Parts, and was no Novice in all that learning which was neceſſary for his work. For though he was more abundant in publick Preaching than moſt others, which muſt needs hinder his Studies, yet what time of vacancy he had from this work, he diligently redeemed for his Book, and took in *Philoſophy*, the *Tongues*, *Hiſtory*, *Poſitive* and *Practical Divinity*, in his courſe of Study; being never well, unleſs in Study, or in immediate Duties, or holy Conference: though (as it was once ſaid of *Plato*'s Houſhold-ſtuff) it was truly ſaid of all his Studies, There was *nihil in pompam*,

pam, omne in usum. And like one of the Architects in *Plutarch*, who when the other had made an artificial discourse of his skill to contrive a new building, before those that were to make their choice of them; He only said, *All that this man hath* said, *I can* do. So this Holy Man had the Knowledge of Doing; what others could learnedly Dispute and Discourse of, he could learnedly live in every point, that became a Learned Preacher.

3. He had an extraordinary measure of Holiness and Heavenliness; according to the Observation that a Judicious Divine long since made of him That he had more than ordinary degrees of Sanctification. He was of a quick understanding in the fear of the Lord, and had the tongue of the learned to speak

ſpeak a word in ſeaſon to the ſtate of all Souls. This was his Maſter-piece, and was naturalized to him.

He had a ſingular ingenuity in improving Scripture Similitudes, and every Occurrence with unimaginable dexterity, each Tree, and Bird, and Stone, would be a Text whereon he would aptly inlarge; having a mighty wit for the Spiritualizing of every thing, and gathering occaſion of good Converſe in every Company, and almoſt upon every matter, and it was apparent, That out of the abundance of his heart his mouth ſpake.

His holy jealouſie and fear of himſelf was very great. A dear friend that well knew him, writes thus of him. "Never man more "watchful againſt Relapſes, nor "more jealous to maintain his "firſt

"first love to the height. I have "sometimes told him, that it was "not usual for Converts to retain "that Land-flood of comfort, "that intention of zeal, and ex-"tension of affection which flou-"rished in him, and was preser-"ved to the height; he must ex-"pect an abatement in time, and "the Current thereof to be con-"tracted and setled in a narrower "Channel. He often reflected on these words, *Ore tenus*, and in his Letters intimating he was what he was heretofore, not without an admiration of supporting Grace. Thereunto he ascribed all he was. And indeed he was so habituated unto Spiritual Communion with his God, that he could not patiently bear his withdrawings, and was far more sensibly and sooner aware of it, than many others are, that can

can to their great loſs admit of other delights inſtead of his face and favour; but this Holy Man did moſt eagerly ſeek for him upon all occaſions, till he found Him whom his Soul loved.

He was a great Obſerver of the frame and bent of his heart *at all times*; a worthy Miniſter writes thus of him. "I have admired at "the conſtant frame of his Spi-"rit; he was not ſubject to that "deadneſs and indiſpoſedneſs as "other good men ſeem to be; "his heart was continually burn-"ing with an holy zeal. Take a taſt of his excellent ſweet frame of heart in this ſhort Letter-paſſage to a Friend. *My dear, dear, dear Brother, I pray thee, I pray thee report the loving kindneſs of the Lord unexpreſſible unto a poor vile empty altogether undeſerving worm, for I have found*

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an anſwer this day, this day more than ever to our Prayers, and can ſay, the Lords work will on, though hell ſay no: and ſtill Believe, Preach, Pray and Believe, Lam. 3. 25. *I am conſtrained to ſay,* Iſa. 63. 7. *Neither thou nor any of my friends can conceive how good the Lord is to me, even to me. I pray thee and others think and ſtudy how good he is to me, to me, to me.*

And a conſtant watch he kept over his thoughts, eſpecially of his laſt thoughts that he ſlept with, and his firſt thoughts that he waked with; and uſually they were ſome precious Scripture or other, which he would diſcourſe of to his friends with great alacrity.

He kept a *Diary* of his Life, wherein every day he wrote in Characters where he was, what Scriptures

Scriptures he found any ſweetneſs from, what was the ſtate of his Soul towards God; and ſuch other remarkable paſſages that did occurr each day, from the year 1650. to the year he dyed.

His love to the Word of God was ſuperlative: it was his Meditation day and night. He did conſtantly in a morning pitch upon ſome *Verſe*, which he would endeavour to infuſe into his heart, ever unwilling to leave it, till he had ſuck'd ſome virtue from it. He was chewing by Meditation the 119th. *Pſalme*, at the time of his ſickneſs, daily ſqueezing the virtue of one verſe thereof into his Soul, as appears by his *Diary*; and this he did, not formally as a task, but with that effectual ſerioufneſs and reliſh, that his family at home, and friends at a diſtance, in his

Letters

Letters might perceive exactly, what dainties he had tasted. And at every vacant time, he would be looking for a word, and would find out by the casual turning down a leaf in his Bible (which was his usual way) such passages as were very remarkable and not observed before. A Scripture thus met with, was as food to him, exceeding sweet to his taste, he would make much of it, and usually would not leave it, till he had improved it to the good of others by speaking or writing; that others might see what he saw, and feel what he felt in the word of God.

Another usage he had also, which shewed him to be both a good Textuary, and a good Christian; and that was usually to take leave with his Friends and Relations, by leaving some Scripture

pture with them, and those most suitable to their condition; nay he hardly sent commendations to a friend, but it was accompanied with some pertinent Scripture, that he seemed to breath no other aire but Scripture. His *Bible* was his constant Companion in the day, and usually his Pillow at night; and many scores of emphatical lively expressions he had found therein, which the constant reading and diligence of others could never light on. And wherever he came, he was engraving some Scripture or other on the Mantle-posts, and Walls, and Trees; which was so constant and peculiar a course with him, that his acquaintance oft knew he had been in such a place, by the marks he usually left. His design therein being, the advantage of all mens Souls;

that

that the very novelty of seeing such things, might set people upon enquiring and looking those those Scriptures in their Bibles, not knowing what good one Verse of the Scripture (thus met with) might do upon a Soul, if God set it on. At least he found this advantage to himself, that when he came to a review of them, he was put in mind of that frame of heart he had when he was there before; and might taste over again, what he had before felt, in that passage of the Word of God. He seldome wrote a Note or Letter, but he made it up with some suitable Scripture (the word of God dwelling plentifully in him) and in the *Memorials* forementioned, he inserts Scriptures upon every occasion, saying in the conclusion, *The Texts of Scripture herein mention'd, are best worth*

worth thy finding and noting in thy life, as they were in mine.

His moderation was remarkable to all sorts of godly people, though of differing judgements; his heart and heat being wholly taken up with the great and necessary parts of Religion, that all true Christians agreed in: and making the substance of Religion his work and business, he never had leisure to trouble himself with controverted circumstances, nor would put his Soul out of tune with such things, as had caused so much jarring and disharmony among Christians. He was never (or very seldome, and then not out of choice) heard to discourse of the dividing Controversies of the times.

A peculiar tryal he was exercised with, soon after his entrance on his Ministerial work, and that

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was by strange and horrible apprehensions in the night season, as if he were cut in pieces with knives, or the like; and he was in as real agony and distress, as if he had felt the pain of such torment indeed. Perhaps it proceeded from natural causes, occasion'd by his extraordinary pains which did heat his body, and that might influence upon his fancy and disturb it, and thereby beget such apprehensions in him. But he still apprehended it to be the buffetings of Satan: they usually followed days of great pains, and dayes of great inward comforts, and he was often forced by them to leap out of his bed in the night, and go to Prayer for ease and delivery. He would very pathetically bewayl those gloomy nights; and (what cause soever they proceeded from) they were

great occasions to realize the apprehensions of hell to him, and to keep him humble.

II. In his Relative Duties, he was abundantly diligent and faithful.

1. In his Family, he walked in a perfect way in the midst of his house. There he constantly read the Scripture: a portion of the Old Testament in the morning, and of the New Testament in the evening, and sung some verses of the Psalms in order, at every Duty. After Reading, he examined each one present what they remembred and observed, and then would open and inlarge upon each ones portion, and also on what was most observable and practical in that Scripture. Neither did he circumscribe Religion to Family-duties (as many doe, who from morning to evening

Prayer

Prayer scarce ever think or speak of spiritual things) but had familiarized *holy Discourse* in his house all the day long, as there was any occasion or opportunity. He alwayes repeated at home the Sermons he heard abroad. The Lords-days Sermon, he us'd to repeat the *Saturday* afternoon following, or some other Sermon to prepare for the ensuing Sabbath. On the Lords-day evening he would take his Children in private, and there instruct them, and there teach them how to pray. He constantly *Catechised* his Children and Servants twice in the week, causing them to get some verses of the Scripture and of their Catechism daily by heart. He often had private *Fasts* with his family *only*, and was well vers'd in secret humiliation also. His ardent desires and endea-

vours

vours after the Salvation of his Children and other Kindred are further evident, in a ſerious *Diſcourſe* to his Son, on 1 *Chron.* 28. 9. which he hath prepared; and *another*, which he call'd, *A word to my meerly Natural Friends*, on *Iſa.* 55. 7. which (if not with this Narrative) may in due time ſee the light, to the great advantage of his Relations and others; wherein the precious breathings of his Soul after his Children and Friends in the fleſh are largely manifeſted. And upon this account he gave twenty of Mr. *Baxters Calls to the Unconverted* amongſt his Kindred and Servants; in divers whereof he framed and wrote ſuch pertinent *Dialogues*, as were moſt ſuitable to their Souls Eſtate.

2. In his Miniſtry indefatigable. He was in Labours oft, in

Journeyings oft. We may truly apply to him, that which the Apostle said of *Timothy*, Phil. 2. 20 *We have no man like-minded that doth naturally care for the State of Souls.* His mighty forwardness and earnestness in this work, his travelling, and toyling, and procuring all the help he could for the work, was so great, that it could not have been more, if he had foreseen the shortness of his *own dayes*, or the length of *our night*. And the more universal was the influence of his labours, in that he was strangely stirr'd up to Preach in several parts of the Countrey; Ministers and people generally promoting and accepting his holy and sincere endeavours, where envy or prejudice did not manifestly interpose.

When other Ministers or himself have been imployed in the usual

usual courses of the day, he would often choose rather to *repeat* the Sermon to the people at Noon, than go to his Dinner; according to the pattern of his dear Master before him, *Joh.* 4. 33,34. And indeed sometimes his zeal to the work of God would carry him to do more than his body or the peoples convenience could well bear; but as it was sincerely meant by him, so it was generally well taken by them, and God made it answerable in the event.

It is said of Mr. *Latimer*, that when he had reproved some peccant persons in his time somewhat sharply, and was complained of for lack of discretion, he would reply, that he was glad they had no allegation against him, but want of discretion; it being evident thereby, that the

ſubſtance of his buſineſs was right: ſo for this our glorified Brother, the worſt that could be laid to his charge was, ſometimes want of Prudence in reſpect of the length and frequency of his labours. A thing he might well be excuſed in, when ſo few tranſgreſs on that hand: many being too *wiſe* to be *ſerious*, too exact to remit the leaſt of their conceited neatneſs for the benefit of their hearers, or to go out of their rode to fetch a Soul in to Chriſt.

For this good Man, ſuch was his heavenly ſpirit and way in his work, that though the matter he brought was ordinary, yet the manner he delivered it in was not ordinary, and his ſucceſs was great in the Converſion of many Souls. One ſayes that well knew him, and oft accompanyed him: *I cannot forget how the people after*

a day of Preaching, would meet him with tears in their eyes, some following him, many thanking him for his pains, and by their Countenances shewing they had met with God in the Ordinance. And this is sure, That he that winneth Souls is truly wise. If that *great Man* on his death-bed could profess, that one Soul Converted by his means, would be a greater honour and comfort to him, than all the Greatness and Honours he had enjoyed: with what glory is this Holy Man gone off the Stage, that was an Instrument in the hand of Gods Spirit to Convert many, and to Convince and Quicken more?

His Converse was a continual Sermon. He never went, but the Minister, and the warm-hearted Christian went with him. He was the same out of the Pulpit as

in it. A lively Comment on the Apostles words, *Let your Speech be alway seasoned with Salt, that it may minister grace to the hearers*: far from that common formality of most *Preachers*, that as if they had left all their Divinity and Heat in the Pulpit, come down and talk like other men; which tempts people to rest little affected with those Truths, that seem so little to affect the Preacher himself, and to hold those things but meer notions, when (like the Actor of a Tragedy that hath done his part) the Minister talks and walks as if he were unconcern'd in the solemn things he hath treated on.

Some that have travelled with him a journey (which usually were upon some religious account) have been even ravished in their souls with his heavenly expressi-

ons,

ons, & to prayer he would immediately go either publickly in the Family, or privately in his Chamber, in every house where he came.

He had an undaunted boldness in the reproving of a sinner: How have some of us seen him in an Inne upon his journey, Thunderstriking a Swearer in this manner, *Who was it there, that durst abuse the Name of the God of Heaven?* And he would ever on purpose, when talking with his friends on the way, choose some weighty word to speak, as he met with people that passed by, that so it might stick, and this bread of his that was cast on the waters, would some times return to him after many dayes.

He had a *singular presence of heart* and *matter*, to speak to whomsoever he met, and great condescention to explain himself,

wherein any did not understand him; as once in a Snowy day, meeting suddenly with a man driving his horses, that saluted him, and said, *well met* Sir; *I but*, sayes he, *we shall be better met if we meet in Heaven*, and such like. Few poor ever went from his door, without a most powerful spiritual almes; and he would order them a larger allowance, that would admit of his celestial reliefe.

But especially his faculty excelled, in *Discoursing with people on the way*, with whom he would very handsomly insinuate, into very material and yet familiar discourse of Eternal things, find out their ignorance, mightily amaze and convince them, and lay thereby the happy foundation of future acquaintance upon this best count , which practises of his may

may ſhame and teach us: for alas! what through the earthlyneſs, and vanity, and what through the baſhfulneſs of our hearts, Chriſt and Heaven are generally excepted out of our diſcourſe. We can ſpeak of any thing but the ſoule, of any perſon but of Jeſus, and of any place but of Heaven, and it is almoſt a crime for a Chriſtian to talk of Chriſtianity. What an unreaſonable thing is it, that we who pretend for Heaven, ſhould not as readily, ordinarily, and cheerfully fall into diſcourſe concernig Gods word, and our Salvation, as the worldlings and wicked ones can of their Lands and Luſts? No other talk but what leads towards God ſhall be worth talking over again in the Kingdom of Heaven. Divers *Dialogues* that were on ſuch occaſions framed by him, are diſ-

perſed in the hands of friends, that would (if publiſhed) ſhew his excellent *Genius* this way, and perhaps ſtir us all up to be more fruitful in ſuch diſcourſe. One Inſtance hereof is remarkable. Riding one morning to a Lecture, he met with ſome young men carrying their Cocks to a Cock-fight; he overtaking them, dropt this word to one of them: *Friend, our Lord and Maſter Jeſus Chriſt never came into the world to ſet up ſuch ſports as theſe.* Theſe words & ſome further diſcourſes (though the young man went on to his ſport that day) ſtuck like an arrow in his liver, and he could not be at quiet, till he had learned who this Miniſter was, and after gain'd acquaintance with him, and thereupon laid theſe and his other ſins to heart, and made an happy change of his courſes.

He

He was a zealous improver of good ſociety. His ordinary viſits, were ſeldome finiſh'd without prayer with his friends before they parted. And when divers good people were all night together, he would be tying them as it were end to end, and engaging them to pray one after another, often to midnight, or elſe to produce their ſeveral evidences for Heaven and would ſometimes raiſe the company an hour before day in the morning to wreſtle and weepe together, that the fire might not go out upon the hearth of their ſoules being ſo conſtantly blown up; yea the very crumbs of piety that fell from him at his table, were moſt refreſhing and heavenly, and a plain argument, that it was his meat and drink to do his Fathers will and finiſh his work.

He had moſt ingenious devices and

and witty artifices, flowing from his rooted affection to God, whereby after some Solemn dayes, he would ingage his Christian friends to a closer converſation. Take an *Inſtance* or two hereof, as we finde them left on record. *Articles betwixt Christ and two ſoules.*

1. That we be his willing, loving and obedient Spouſes.

2. That we labour by all means to know more of his mind, and then to tell it one to another, and draw to the practiſe of it.

3. That we be alwayes jealous, leſt each other take his room, and to be indifferent, and moderate in everything, and every one, but to Him and His.

4. That whatever creatures are betwixt us, they be improved to higheſt advantage betwixt Chriſt and our ſoules.

5. That we connive not at ſin

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in each other, but be tender of one anothers soules and bodies.

6. That we love and live each day as the last.

7. That we faithfully indeavour performance of each others will, while living and when dead, so far as Reason and Religion may bind.

8. That we be in every condition more willing, to go live with Christ our Husband, than stay here one with another for pleasure sake.

9. That we endeavour seasonablenes and suitablenes in every duty, &c.

And another to this effect--- *Seabridge* Oct. 8. *where His name was that day recorded.* Before the Lord & in his strength, I promise to draw neer to God, believing he will draw neer to me. I pass away and part with my own power

er to Him, that I may be His, not anothers. Subscribing with heart and hand, praying and believing the Lord will undertake for me, that I never go back in a thought; Or else this will stand in full force against me at that great day to come, *Phil.* 4. 13. H. N. *Cant.* 8. 5. J. M. *Psal.* 119. 106. J. M. *Zach.* 8. 21. M. M. *Psal.* 119. 80. N.B. *Isa.* 38. 10. E. H. 2 *Cor.* 3. 5. &c.

He was one that set great store by the prayers of his Friends, and was a very faithful remembrancer of them that desired his prayers; which he used to do with that heartiness, and sympathy, and inlargedness of heart, that it would much work upon their hearts, and ingage them to more seriousness in their own business, and in affection to him, that so kindly concerned himself in their affairs.

And

And with great fervour would he plead with God in their absence, not only to satisfie his conscience & promise of remembring them, but withstrong cryes to prevail for them. Besides that frequent course he held, of putting on persons to tell him before prayer began, what they would have chiefly begg'd for them at the Throne of Grace, by which they were sent into their own soules, to study their inward and present condition.

A dear friend upon this account saith thus. 'He gave this 'Rule touching praying for friends, 'which I have endeavoured since 'to make my directory in that 'Case. *Always, when you think on 'your Friends, let it be with a pray-'ing thought.* He would sometimes have his intimate friends write downe in his *Day-book*, and so mutually,

tually, what especial thing they should intercede for in one anothers behalf till their next meeting.

His *Letters* were frequent and full of Heaven, commonly setting time apart for writing such letters, as he was in arrear, and seldom upon any business but Religion was interwoven; and such plenty of sweet Scriptures and postscripts, that sometimes some Scripture would be indorsed on the outside of his letters, when sent by a friends hand. In this useful part of *Friendship* he was abundant & very profitable; there remaining yet (as is verily believed) many hundreds of his good letters in the hands of friends, wherein was scarce a syllable of any business but Religion. O how much good might many Able and Holy Divines do this way! to wit, by

serious

ſerious letters to their Kindred, and Acquaintance, yea even to ſtrangers, which would do good not to one only, but many, yea, to the generation to come. How much doth the Church of God owe to the letters of ſome modern and primitive Divines and others? Since a great part of our *New Teſtament* is the Letters of the Apoſtles, the heavenly plainneſs of whoſe ſtyle this good Man did much imitate, and it is well obſerved, that the beſt part of the works of famous Writers is their Epiſtles.

And laſtly, he was eminent in *Real Charity*: he had a faithful ſympathy with thoſe that were in any ſtrait and affliction, and a ready hand to help them. He was far from that clumbzy frozen and ſtrait-hearted manner of many, that are ready to ſay, *go and be warmed*,

warmed, and *go and be cloathed*; that are readier to censure their Brethrens necessities, and increase their burthens by reproaches, than to reach out their hand to their assistance. No, he was a doing Christian according to, yea, and beyond his power. In his accounts to his Father from the University, they seldome found less than *twelve pence* a week to the poor, besides sometimes *half a Crown* at a time. And afterwards it was his delight to ingage others, and to contribute himself in a liberal manner, *twenty shillings*, and *five pound* at a time to Charitable uses; sometimes to make a stock for such as were poor and pious, sometimes to help a Minister or other out of his straits, for which the bowels of many have blessed God for him in divers places.

In

In short, he was a Starr of the first Magnitude in the impartial judgement of those that throughly knew him. Thus saith an *Eminent Divine* to him in a familiar Letter. *Dear Brother, I earnestly desire correspondence with thee; Thy Letters are precious and weighty to my Soul; Thou art more in my heart and eye and thoughts, than all the acquaintance I have in the world; I have seen that in thee, that hath no little convinced me of the Reality of Religion. These are not the words of a flatterer, but the overflowings of a sincere heart,* &c.

When we view him in his Natural and Moral accomplishments; in his graces, in his Relations, in his publick and private behaviour, and in his true humility and sincerity which crowned all the rest; we must needs say, *he feared God above many.*

ny, and hath left but few such Ministers behind him.

He had apprehensions of his Death long before it came. In a Letter *May* 1659. concerning an *Old Disciple*, this Clause: *will he not let me see him before I dye?* In another *Novemb.* 1659. these words; *Lam.* 3. 21, 22, 23, 24, 25, 32. *To which let thoughts be directed, when no more is to be seen or heard of me, but that I am thy Friend in store, not lost but laid up.* J. M. In *March* 1663, he complains of frequent dejectedness and melancholy. And this passage he had in a letter *June* 28. 1664. *I have been very melancholy some while by fits, what this pretedes I know not.* But the all-wise God, whose wayes are past finding out, well knew, that the shadowes of the Evening were coming upon him.

For

For intending shortly to remove to *Seabridge*, he took in his way the house of a worthy *Gentleman*, and there treated on these words *Acts* 20. 24. *Neither count I my life dear unto my self*, &c. which he studied and preached as his last farewel to this world in a sickly condition, having spent many Sermons before on *Rev.* 22. 3, 4, 5. sweet preparations to life everlasting. He grew worse and worse at *Seabridge*, and it proved an high malignant Feaver. His Wife was sent for, who found him in his bed, and then he told her, he was ill, but whether it were life or death he would not choose, his Father should choose for him. The season for opening a vein, through the Physitians absence from home, was mist, and so his distemper prevailed. Looking his Face in the Glass, he brake

out

out very affectionately into these words, *Ah Adam, Adam, what hast thou done? what a beautiful happy Creature wast thou, but now how poor and sorrowful, &c. art thou? Ah Adam, what hast thou done?* which greatly affected some that were present with him.

But his distemper grew higher, whereby his Spirits were deadned in him, so that when his Wife and Children were about him, and she said; Love, thou sayest nothing to me, nor to thy Children; he only answer'd, That he had said to her and them too. How good therefore is it to observe, what Parents and Husband say to us, forasmuch as we know not, which counsel may be their last, and must stand for their death-bed charge unto us.

On the 4th. of *September*, being the *Lords day*, though through his

his distemper he was scarce sensible, yet perceiving it to be the Lords day, he would needs be helped up, and held up with pillows, that he might kneel down and offer at prayer, though he was disabled from performace.

On *Tuesday Sept.* 6. in the evening this holy Man breathed his last, being the 17*th* day of his sickness, and in the 40*th* year of his age; and was buried *Sept.* 8. at *Newcastle* with a particular *Encomium* by the Preacher, and the profound grief of all the Congregation. The truth is, this world was not worthy of him, scarce any that began no sooner, and lived no longer, having done so much good in the world, as he did in his capacity.

It is the sence and character of a learned and pious *Divine* and at this time a *Dignitary* in the Church

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---I am so well satisfied as to his extraordinary piety in the general, which I never yet heard, or believe he departed from, that I wish my everlasting portion may be with him--- And after--- *To conclude, I never knew one more publick spirited, more sensible of mens spiritual necessities, and more ready (to his ability) to supply them, more zealous for Gods glory, more delighted, incessant, importunate, and successful in prayer, and more thankfully sensible of the returns thereof, than this* Holy Person *was, of whom this degenerate world was not worthy, & therefore having been abundant in the work of the Lord, God hath satisfied him with never ending experience, that his Labour (from which he now rests) may not be in vain in the Lord.* The following of whose example will be the best amends, & greatest End of writing this his Life. *FINIS.*